

MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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“Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them.”

JEFFERSON.

LATEST ADVICES FROM CAPE PALMAS.

By the Atalanta the following letter from Governor Russwurm to the President of the Society, has been received.

AGENCY HOUSE, CAPE PALMAS, July 31, 1843.

To John H. B. Latrobe, Esq. President Md. St. Col. Society.

Dear Sir:—I had the honour of addressing you by the brig Wm. Garrison, Capt. Brown, which left our port on the 25th June last, for New York, via. Sierra Leone. Since then nothing of interest has occurred except the purchase of the Fishtown territory, for the Maryland State Colonization Society, by your agent. His last despatches will have informed you how important he deemed this matter, taken in connection with the occupation of the Garroway country by the French government. By a recent arrival from Sierra Leone, it is now certain, that the French government intend to proceed in this matter, as the block houses and frames for dwellings are now at Senegal waiting a vessel to freight them to Garroway. The purchase of Fishtown, dashes, &c. must necessarily increase the expenditures of the colony about \$300 this year.

I could obtain the territory upon no other terms, and after due consideration I concluded it would be for the interest of the society to pay something, rather than accept it as a mere deed of gift. My impression is that it would be well to lay off a town there and allow a few families (such as desire) to settle and occupy the land till we may need it. There is a fine harbour, which must be surveyed and a pilot appointed before it would be safe for large vessels to go there for shelter or refreshment.

I am proud to say the influence of the colony is being felt every day, and at no period has it been greater. Even our stubborn neighbours, the Half Cavalry people have submitted, after failing to excite the tribes around to raise the price of all kinds of African produce. The fines imposed upon them, they have agreed and offered to pay, and recent events teach them that they will be held to a more strict accountability as the colony increases in strength. Giving all the credit to other influences, at work among the natives, I question, if all united, are doing as much for the civilization of Africa, as the location of a colony of people civilized, of a like complexion, in their midst. If this continent is ever to be civilized, God has decreed that the work is to be accomplished by coloured men, who are to be the pioneers in planting colonies and schools in all quarters—and doing all the efficient labour towards carrying forward this great work. The mere teaching of letters, without a knowledge of some mechanical art, will never civil-

lize a savage—he must also be taught to support himself as a civilized man and to make war must be able to provide.

You will be pleased to learn that the Globe emigrants are beginning to make some improvement. Six families are now comfortably located on their farms, and before many days the rest will be in their own houses. They are beginning to be better satisfied with their new country, as their ideas become enlarged; and as they feel that they are men who have got to depend on their own industry and good conduct to carry them forward.

It is my intention to take a jaunt into the interior next month, and if possible to investigate and remove the obstacles in the way of free trade with the Far Bush people. I want to see the Camwood region, and if no obstacles are thrown in the way, to proceed to "Palm Country." I have deputed J. H. Stewart to proceed as far as he can into the bush, and a good deal will depend on his report. He is now absent on duty.

We have seen but the U. S. Brig Porpoise of the African Squadron. Advices have come to hand from Commodore Perry, of his intention to visit this colony at an early date after his arrival on the coast. I hope the Board of Managers have not abandoned the idea of supplying the colony with jacks and horses. Fine horses can be procured at Badagry (I am told) for \$20 or \$25. One has lately been brought to Dr. McGill by Capt. Hunt, of Brig M. Paulina of Boston.

I have the honor to remain your ob't servant,

JNO. B. RUSSWURM, *A. Md. S. C. S.*

FISHTOWN.

It will be perceived by the despatches of Governor Russwurm that he has at last succeeded in the purchase of Fishtown. Nothing could have given us more satisfaction at this particular time than the unexpected annunciation of this event. On the arrival of despatches declaring the establishment of the French at Garroway, no time was lost in transmitting to Gov. Russwurm special directions to secure the harbour of Fishtown if possible, and if not, to obtain, for consideration, a permanent right to enter it for the purposes of careening vessels for repair of their bottoms, &c. when the colony should be possessed of crafts of such tonnage and draught of water as would prevent their safely entering the Hoffman river at Cape Palmas. Still we had but little hope of his being able to effect this, from the influence of the French at Garroway, only ten miles distant. We doubted not but on becoming acquainted with the excellency of the harbour they would at once take measures for securing it. But it appears that Gov. Russwurm was apprehensive of the same results, and lost no time in opening negotiations, which resulted in a fair purchase, not only of the harbour but of the sovereignty of the whole territory to the Garroway line, and annexing the same to the colony of Maryland in Liberia, of which it now forms an undivided part, giving us a beautiful coast line of not less than forty miles in extent.

The advantages of this acquisition cannot well be appreciated by one unacquainted with the character of the African coast and trade. The territory in itself, for all purposes of tillage or occupancy by the agriculturist, is of very little importance, in fact of none whatever to us, as we

already have far more land on the coast than we shall have occasion to occupy for one generation, and of a superior quality to that of Fishtown. The harbour was the only thing that rendered the possession of this point so peculiarly desirable, and in this respect its importance cannot be over-rated, especially when it is taken into consideration that for near two thousand miles extent of coast its superior is not to be found. In fact if we except the large rivers, many of which are always entered at extreme risk, and at seasons not to be entered at all, there is no such thing as a harbour from Sierra Leone to Fernando Po.

Fishtown really forms a part of Cape Palmas, as at this place commences the gradual rounding of the coast from south-east to east and ultimately to east-north-east. Probably the very row of tall palms, or a continuation of them, which now extends east of the town and serves as a land mark many miles at sea, gave the name to the Cape.

Perhaps there is no spot in the world, (at least we have never seen any in our somewhat extended cruising in the tropics,) that presents so beautiful a view to the eye of the weary voyager as Fishtown, when running down the coast close in shore. We shall never forget its appearance or its effects upon the emigrants when on our way down to found the colony of Cape Palmas. We found ourselves off Garroway about day-break, on a beautiful clear morning in February, and, as the wind was very light, concluded to run down along shore, that we might communicate with the natives of the towns we should pass. As we approached Fishtown the natives came off by hundreds and entreated us to anchor, go on shore and view their country: and when the emigrants saw the broad tranquil bay extending inland, the beautiful fields of grass spreading on either hand as far as the eye could reach, covered with flocks of sheep and herds of cattle, and the rows of majestic palms standing in strong relief against the eastern sky: they besought me, with one voice, to go no farther—to stop and try that country—they wanted no other home—here they would gladly live and die.

One circumstance respecting Fishtown shows the importance attached to it by one who knew the value of its harbour. Capt. Spence, an old and very respectable English ship master and merchant, who had been trading on this coast for more than twenty years, established himself about eighteen years since at the river Cesters, where he made a purchase of territory, and ultimately procured the passage of an act of Parliament, recognizing it as a port of entry, and if we mistake not, the government appointed Capt. Spence a kind of agent or Governor of the same. This place is some fifty or seventy-five miles to the leeward of Grand Bassa. It possesses great advantages of trade, a good anchorage or roadstead and a fine landing inside the river mouth for boats and craft of forty tons burthen. But this would not answer his purpose; his large vessels were constantly liable to accidents, and not the slightest repairs could be put on their bottoms without going to Sierre Leone, which frequently proved ruinous to a voyage. He ultimately became acquainted with the harbour of Fishtown and immediately entered into a treaty for it with the natives and endeavoured to get the cession to him ratified by Parliament. Fortunately for us this was not effected, and

on the decease of Capt. Spence his nephew granted all his uncle's right and title (which not being confirmed by his Governmet amounted to nothing) to a missionary at Cape Palmas, and until the place was abandoned by him the society's agent was unable to obtain a title to it. Capt. Spence informed us that he was able to careen his largest vessels so as to examine their bottoms with perfect safety, and could ride out the roughest tornadoes there without apprehension. As soon as a suitable settlement is made at Fishtown, the harbour* surveyed and a good pilot appointed, it will not only be a place of importance to the colonial crafts, but to all vessels on that coast, commercial or national. In fact it ought now to be the U. S. Naval Station or rendezvous for their squadron, and we doubt not when the survey which has been ordered is concluded, the good sense of the commandant of that station will recommend it to the department as a more suitable depot than a Portuguese Island, one thousand miles removed from any slave mart, and which for four months in the year proverbially affords the most unsafe anchorage ground of any port on the west coast of Africa, and a climate not less fatal to the European constitution.

We insert below two articles of a controversial character, one from the Colonization Herald of the 27th ult. and the other from the Christian Advocate of the 11th inst. In both there is much that we think important to lay before our readers. The principles assumed by both in the outset are in the main correct, and should be acknowledged as such by all interested in the cause of Africa. For ourselves, we cordially subscribe to both and will endeavour to maintain them, although, happily, not interested in the special matter at issue between the parties, and we most deeply regret that either feels himself forced to take ground that threatens so much injury to the cause of the African mission and colonization. But when men of such standing and character as the editors of these two journals, both deeply interested in these missions, and both long labourers and strenuous advocates for the cause of African colonization, place themselves in such an attitude towards each other before the public, it proves that there must be something wrong in their principles of action or impracticable in their mode of operation. The latter we conceive to be the case. The continual accumulation of facts with regard to the colonies and missions for the past ten years proves it to be so—the history of tropical Africa from its first exploration to the present time confirms it. It is written as with letters of fire *that the white man shall not prevail in that land—that he shall not be the immediate instrument in the hand of God to work the moral and political regeneration of that people.* It is through the agency of the black man alone, their brother and kin, both as principal and operative, that this great work can be successfully carried on. There *can* be no *partnership* of this labour, and there *should* be none. The position that the superintendent of a mission *must* be *white*, certainly tends to keep alive in the minds of the free coloured men the former relative position of the two races in this country, and as circumstances referred to in

* Orders have been transmitted to the commandant of the African Squadron by the Secretary of the Navy for the immediate survey of the harbour of Fishtown.

the following extracts conclusively shew, is liable to be attended with results that threaten the very existence of the mission. Were the superintendent taken indiscriminately from among the members of the church (and occasionally the white labourer acts as subordinate) the case would be different; but it is not thus, and it cannot be. Just suppose the appointment of a coloured bishop or superintendent of any mission in Africa, and where shall we find the man so deeply imbued with the spirit of the gospel, the love and sympathy for the African, as to volunteer his services as an humble subordinate labourer in that field?

(From the Colonization Herald.)

The observations from our contemporary (*Maryland Colonization Journal*) on the missionary influence of colonists, will be perused with deep interest not unmingled with anxiety. We omitted some passages of a more controversial character, involving the question of disputes, with which it would not be proper for us to interfere, unless we gave all the facts and arguments on both sides. We must, however, be allowed to say, that we fear there is a growing misapprehension by some of the missionaries in Africa, if not by missionary societies at home, respecting the relations which they ought to maintain towards the colonial government and its officers. While it is admitted, that great additional and beneficial weight is imparted to the cause of colonization by the countenance of religious bodies, it cannot at the same time be denied that nearly the whole machinery for missionary enterprise and labours in Western Africa is mainly dependent for its successful operations on the pioneer efforts of colonization, by which an assured place of refuge from barbarian violence, a temporary home for acclimation, opportunity for learning the best means of addressing the heathen, and of acquiring a knowledge of the language, are afforded to the newly arrived missionary. He becomes by prior residence in the colony better fitted, physically, morally, and intellectually, for the discharge of his arduous functions; and in case of sudden and unforeseen obstructions to his progress in the interior, he can retire for a season to the colony, and then resume, on the first favourable occasion, his efforts without the loss of time, and the expense and disheartening effects which must necessarily ensue from his return to the United States.

Assuredly these are substantial benefits to the missionary cause, to say nothing of the sympathy and individual aid afforded by colonists on the spot.

In requital for the protection and aid thus afforded, the colonial government and colonization societies may rightfully expect obedience to the laws and institutions of Liberia, and a becoming deference to the constituted authorities from the missionary. But if, forgetful of his true position and duties, he should sink the priest in the politician and the demagogue, and from evasion, proceed to an open denial of the authority of the legal head of the government, interfere in the elections and become the leader, or his name made the watchword of a party, then must he forego all claims to consideration on the score of an office which he has virtually abandoned, and abide by the penalty imposed by the authorities whom he has defied. It may be that courtesy and a desire to prevent strife and exposure of such anti-clerical and anti-christian conduct of this erring missionary would induce the Colonization Society to direct the attention of the body that sent him, or of his diocesan under whose more immediate jurisdiction he acted, and procure his immediate recall. If, however, this moderation should be mistaken for weakness, and the wrong be repeated, by sending out again the obnoxious individual, it becomes the clear and imperative duty of the Colonization Society and of the colonial government, to put an end to the

aggression, by forbidding him a residence in their territory. Such a course may offend some of the religious body to which he belongs, but better this than that differences even to the extent of anarchy itself, involving a forgetfulness of christian charity and brotherhood should prevail in the colony and bring it to destruction.

It pains us to say that this is not a fancy sketch; and that except in the extreme feature towards the close, of prohibition to reside in the colony, it is but a faint historical record, one not appertaining, however, to the Maryland, but to the American Colonization Society. May it serve as a lesson and a warning against the revival of similarly obnoxious conduct on the part of any missionary hereafter.

(From the Christian Advocate and Journal.)

AFRICAN MISSIONS, AND COLONIZATION.

No one can calmly examine the subject without seeing the necessary dependence upon each other of the two benevolent enterprises of christian missions in Africa and the establishment of colonies in that country, composed of colored people who have been previously prepared by civilization and christianity to constitute a community capable of governing themselves, and defending their settlement against the fierce barbarians around them.

To such colonies christian missions are necessary, because without the support of the churches in the mother country the colonists could not enjoy the advantages of religious instruction, and would soon return to the barbarism of their ancestors. It must be remembered that the colonies on the western coast of Africa have been peopled, almost entirely by immigrants who had no wealth at home to bring with them to their new abode. Most of them have been dependent upon the benevolence and liberality of the friends of colonization for their transportation, and for sustenance after they arrived, until they could obtain from the soil, or from traffic, the means of subsistence. It could not be expected of such that they should be able at once to support ministers of the gospel, or establish schools, and pay teachers. They must, therefore, be supplied by the churches in the mother country, until the colonial churches shall be able to provide for themselves.

But, on the other hand, the colonies are equally necessary to the missionary societies. The sending the gospel to the colonists is only one of the great purposes contemplated by christian missions to Africa. They look to the conversion of the heathen—the millions of natives who have, to the present time, no knowledge of “the Gospel of the grace of God.” Now it must be evident that the protection afforded by christian colonies in Africa, is absolutely necessary to the safety and success of our missionaries. Instances have already occurred which prove, that the missionary who enters the interior of Africa is only protected from violence, robbery, and perhaps death itself, by the dread of punishment with which the colonial establishments on the coast, have impressed the savage tribes of men among whom they must reside.

Of all this proof might be adduced, if proof were necessary, but the positions taken are too clear to require it. The conclusion is therefore evident—colonization and christian missions in Africa cannot exist, or perish, separately. They must live or die together. Men who support the one may not feel the same interest, or even any interest, in the other; but nevertheless he who contributes to the one, essentially aids the other. We know that the Sovereign Ruler of all things can open other doors to missionary efforts on the western coast of Africa; but it is evident that, for the present, he has opened but one, and that is through the colonial settlements on its coast. It is not for us to choose a way for ourselves. We must follow the plain indications of Providence, and avail ourselves of colonization, as a

preliminary step toward the great object of christianizing and civilizing Africa. The friends of christian missions must, therefore, sustain the colonization cause, as inseparable from the effort to send all the blessings of our holy religion to the destitute sons of Ham, or abandon them to hopeless barbarism, and ignorance of the knowledge and worship of the true God.

These are the views which have governed the Methodist E. Church, in their constant support of the colonization societies. So early as 1828, perhaps before, our general conference passed resolutions commending the American Colonization Society to the members of our church throughout the United States; and throughout the whole history of the society, the Methodists have been its friends. In weal and in woe, the great body of our people have adhered to the cause of colonization, notwithstanding the hazard of alienating that portion of our members who, influenced by the abolitionists, opposed it, and anathematized it, as the worst and wickedest of all pro-slavery measures. A large proportion, if not a majority of the colonists in Liberia, are Methodists: and our Missionary Society has supplied nearly all the permanent schools of the colony, and the only academical institution in it. Two native towns on the border have been brought under the influence of christianity, and may now be considered as a part of the colony itself; while for a long time the only physician whose professional qualifications could be relied upon, was employed and paid by our missionary board. Added to all this, a minister of the gospel has been provided for every settlement in Liberia, by our Missionary Society; and churches and school-houses have been built, which it will not be denied are as necessary to colonization as to our mission.

For a long time the colonial agents of the Colonization Society, seemed to appreciate highly the advantages the colony derived from the Methodist mission. But at length jealousies arose. An occasion was taken to claim duties which the law did not sanction. The matter was taken before the proper judicial tribunal, and decided against the government, and there the whole difficulty should have terminated. But unfortunately the bad feeling, engendered by this law-suit, diffused itself among the colonists, who became divided into parties, for and against the colonial government. Complaints were made to the colonization board by their agents, and the agents of the missionary board sent home counter statements. Now, under such circumstances, what ought to have been done? Why, just what was done. The missionary board sent deputies to the colonial board, as the supreme government of the colony. An amicable discussion of the matter eventuated in a settlement of difficulties, honorable to both, and, as it has proved, conducive to the peace and prosperity of the colony. The terms of adjustment agreed upon have been faithfully fulfilled by both boards; and all has been peace and harmony at home and abroad, simply because those who had the power, were sincerely desirous to make and preserve peace. They did not, therefore, *spread their complaints before the public*, through the journals under the control or influence of the Colonization Society and the M. E. Church, severally. It could not be expected that they would agree, in the statements they would make, with respect to the subjects of difficulty. They derived their information from those who did not agree even as to facts, much less as to the causes which had produced the unfortunate state of affairs in the colony. It would necessarily have followed that a statement by one party would be controverted by the other, and disputes would have arisen, which, so far from quenching the flame in Africa, would have extended it to this country. Our papers, therefore, severally, preserved a profound silence, and the negotiations resulted in a way, which gave cause of thankfulness to God who had so happily guided our deliberations.

Having been one of the negotiators in these affairs, we take this occasion to say, under a strong conviction that we owe it to many of those who, on the part of the colonization board, were concerned in the matter, that we found, on the three several occasions upon which we, with our colleagues, met the colonization board at Washington, a large majority of members, actuated by the most kindly dispositions toward our church and mission. It gives us great pleasure to say they were christian men, and intelligent gentlemen, and with such it was not difficult to adjust the momentous concerns with which we were charged. If there were others who manifested a different temper, they were few and powerless. At all times the majority, and a large majority, were actuated by a spirit of kindness, and a sincere desire for pacification.

But another difficulty has arisen. The Rev. Mr. Seys has been re-appointed superintendent of our mission in Africa. He never was recalled; but having returned to the United States on account of the bad state of Mrs. Seys' health, it was thought best, under all the circumstances of the case, to send another to take charge of the mission until a change of circumstances should authorize the return of Mr. Seys. This favorable state of things was supposed to have taken place in the colony; and the death of Mr. Chase, turned attention to one who had long endured the malaria, so fatal to the white man, and had become acclimated. Against this appointment the executive committee of the Colonization Board at Washington have thought proper to remonstrate; and our Missionary Board in New York, actuated by the same feelings and views which governed them in the former difficulties, have appointed a committee of correspondence and conference, with a view to make a satisfactory arrangement in the premises; and to show their great respect for the Colonization Society, and its official organs, they have requested Bishop Waugh to act with the committee.

Under such circumstances, it was hoped that the papers which had so prudently abstained from any discussion of the subjects of difficulty on former occasions would preserve the same prudent line of conduct in the present case. But we have been mistaken. In "The Colonization Herald and General Register" of the 27th ult. a fierce and vindictive attack is made on the Rev. Mr. Seys; and the course it is thought proper by the editor for the Colonization Society, and the colonial agents to take in the premises is indicated as if by authority. This paper is published in Philadelphia, and "conducted by the Pennsylvania Colonization Society," and, we suppose, is edited by the Rev. Mr. Pinney, their agent, as no other editor's name appears, and communications and payments are directed to be made to him.

The Rev. Mr. Seys is not named in the article; yet he is pointed at so directly, that no one is at a loss for the intention of the writer. And as we find the article in the editorial columns, we are at as little loss to whom we should attribute the rude and disgraceful assault.

The editor holds up a minister of the gospel, who has devoted himself to his divine Master in a country which has proved fatal to more missionaries, in proportion to the number subjected to it, than any other in the world, who has buried several of his children on its inhospitable shores, and whose amiable wife now suffers the consequences of its fatal climate in an impairment of health, from which there is little hope of her recovery—this reverend editor, we say, holds up this faithful and successful minister of the Lord Jesus Christ as one who has "sunk the priest in the politician and the demagogue," and charges him with "proceeding from evasion to an open denial of the authority of the legal head of the government," and with "interfering in elections, and becoming the leader of a party"—all of which we pronounce, however painful it may be, to be utterly untrue.

Indeed, the whole attack upon Mr. Seys shows a recklessness of vituperation which we may have seen equalled in a newspaper devoted to party purposes, but which we could never have expected to find in the editorial columns of a paper under the direction of one who claims the dignity of a minister of the gospel.

Yet we are not altogether disappointed. We had occasion to see much of this reverend gentleman during our embassies to Washington, and we assure our readers that he is not to be enumerated among the peacemakers whom we have had occasion to commend. On the contrary, he was the principal agent of the chief opponent to an amicable settlement; and, since peace was made, we have been more than once informed of his efforts to renew the feud. We tell him, once for all, we understand him. We consider him as actuated by sectarian jealousy. We had occasion to more than intimate this to him at the board in Washington, and all we have learned since confirms the opinion. It is likely he will succeed better this time than in his former efforts. The battle-axe of this knight templar, thrown into the midst of the negotiators, may frighten them from their propriety, and the friends of colonization and missions may long deplore the effects of his bigotry. But let him prepare to answer it to the world. We appeal to every member of the Colonization Board, for the zeal and good temper with which we have heretofore urged the claims of peace and brotherly kindness. The Colonization Herald has now put its veto on all efforts to maintain the peace in which all good men rejoiced. We confess we are indignant at this outrage on christian feeling and interests. Our hopes are blasted—our fondest, dearest hopes. We see nothing but clouds and darkness on the pathway of colonization and African missions. The sectarian envy, and bigotry, which have brought all this about, shall be exposed, that no man may venture upon the same jesuitical policy hereafter.

Yet we love peace, though we love the cause of truth and righteousness more. We take Mr. Pinney to be the author of the article of which we complain. He may not have written it, but he is responsible for it, as it appears editorially, and must have had his approbation. He must take back, without reserve, what he has said of the Rev. John Seys, or prepare to defend it. We will not abate one iota of this demand. Mr. Seys is a minister of our church, a brother beloved. He is highly esteemed among us. His character is identified with the reputation of the church of which he is a minister, while the church commends him to the confidence of the community as sustaining that sacred function. His assailant must retract his allegations, sustain them, or take the consequences.

(From the Baltimore American.)

The NEW YORK JOURNAL OF COMMERCE exposes the absurdity and inconsistency of abolitionism in the following contrast between its project of inducing slaves to run away to Canada and the plan of colonization which makes them free men in Africa:

"The superiority of their (the abolitionists') plan of colonization seems to lie in the fact that their colonists run away, while those to Africa go, not merely by their own desire, but with the free consent and blessing of their masters. If one planter is willing to give his slaves their freedom upon condition that they can be assisted to go to the only spot in the world where they can be made really free, the abolitionists reject the proposal as the contrivance of Satan to perpetuate slavery, and leave the negroes as they found them, in slavery. If another planter holds his negroes fast, but they are willing to try the hazards of the chase to Canada, abolition jumps into the benevolent plan at once, sets up all night watching,

arranges under-ground railways, and its above-ground carriages, and when the negro is safely landed in the cold dominions of Victoria, counts that benevolence has achieved a victory. In Liberia a negro is a free-man, and as good as any body. No monopoly of caste or rank stands between him and the highest office in the State. The climate is mild and suited to his habits; the soil is productive, churches and schools invite him to improvement, and the whole array of circumstances urges him to rejoice and press on to a still better condition. In Canada he is a negro, marked for degradation. The slavery of prejudice, about which so much complaint is made, still presses upon him. He can aspire to no important office; he can never be an equal with any but those of his own colour. Under these circumstances, in Liberia families will increase, and the race multiply; but in Canada the numbers can only be kept good by a rapid immigration, as is the case in our own free States. Did fanaticism ever produce greater perverseness than this?"

With regard to the condition of the negroes in the Northern or non-slave holding States, some striking facts have been recently set forth by an able writer in the "Southern Literary Messenger." It appears from the census returns of 1840 and other statistical reports that the number of insane persons among the free colored people of the non-slaveholding states is, out of all proportion, extraordinary and startling. In the *white* population of Virginia the number of insane and idiots is 1 in 707; in New Hampshire it rises as high as 1 in 584, and in Rhode Island to 1 in 520. Among the *slave* population of Virginia the insane and idiots number only 1 in 1,299; in South Carolina, 1 in 2,477; and in Louisiana only 1 in 4,310. But what a different state of things in this respect is exhibited among the free colored people! In Massachusetts there is one insane or idiotical in every 43 of that class of population; and in Maine, 1 in every 14. This is astonishing—yet more so at the first view than it will appear on reflection.*

From a table published in the Messenger, based on statistical facts, it appears that there are 14,180,709 white inhabitants in the States and Territories of the Union, and 14,507 white insane and idiots—affording one of the latter class in 978 of the first.

There are 2,788,573 slaves and free colored in the slave States and Territories, containing 1,737 insane and idiots—that is, 1 in 1,605.

There are 170,720 colored in the free States and Territories, containing 1,189 insane and idiots—that is, 1 in every 143.

The extraordinary contrast here exhibited between the colored classes of the slave and free states, exists with little variation throughout their whole extent.

If the facts were known respecting the condition of the free negroes in Canada it is probable that the proportion of insane among them would be found to be similar to that of the free coloured population in our non-slaveholding states. Perhaps the unsuitableness of the Northern climate to the African constitution may be one cause of the extraordinary prevalence of insanity which we have just seen demonstrated. Thus it is shown that the proportion among the free blacks of Maine is greater than the ratio in any other state—being one in every 14. In New Jersey the proportion of insane among the free blacks is one in 297; in Pennsylvania, one in 256. In New Jersey there are 674 slaves who are numbered without distinction in this particular among the free coloured population of the state.

But allowing to climate its due influence there can be no doubt but other causes, not connected with climate, have a great deal to do with these re-

* It is but just to add that since this article was sent to the printer it has been conclusively shewn that the returns of the census, above quoted, are grossly incorrect.—Ed.

markable results. The worst kind of slavery, if one will consider it, is that which under the name of freedom has none of the realities of freedom—which tantalizes by a delusive show, and awakens hopes only to make disappointment more bitter; or which extends only that degree of liberty which takes away wholesome restraint without giving inducements to self-control. The slavery of *caste* is always worse than domestic or individual servitude. For the *caste* can never rise; as a class they have not the sympathies of the superior classes; as a class they are more definitely the objects of dislike on the part of those most nearly in contact with yet above them; and in respect to the free negroes of the non-slaveholding states this is known to be the case whenever there is competition for employment, as has been shown by riots on various occasions in Philadelphia, Cincinnati and New York. Thus the whole superincumbent weight of the social structure presses upon the degraded *caste*; their sphere is confined and it cannot be enlarged; their lot is hard and it cannot be ameliorated—for difference of colour and of race present an effectual bar against their rising to a better condition in the midst of the social institutions which surround them.

Where domestic servitude prevails the condition of the servant is far better. He is one of a family and partakes in household sympathies. If he has a master he knows that he needs one. He is sure of subsistence, and his mind is free from all fears of want; he will be cared for when sick, and if he must work when in health it is what he would have to do at any rate, or fare the worse for idleness. His position in a well-ordered family, though humble, is yet a position which brings him under the influence of better associations than any belonging to the freedom of vagrancy; for his good conduct as a servant will secure him the confidence of his master and a high degree of estimation among his fellows; and he will be elevated in fact as well as in feeling by the idea that he and his are connected with a household of worth and respectability. It is not our purpose to intimate that domestic servitude has not its evils. It has many, doubtless, under its best forms; and its perversions give rise to more and worse ones. But its abuses are more easily remedied and its general condition is far better, as it relates to the coloured class in this country, than that state of emancipation which is but the mockery of freedom, and which deprives the servant of all the benefits of a master's protection without putting him in a condition to protect himself. It should not be called "emancipation," but only a different form of servitude—a servitude in which the servant ceasing to belong to one master who might be his friend, becomes the slave of the community in which he dwells. We speak in reference to classes.

(From the Baltimore Sun.)

"COLONIZATION.—The Maryland Colonization Journal for September is on our table, and we find it filled as usual with details that ought to receive a much larger share of public interest amongst us, than the subject has hitherto elicited. Upon the success of colonization as it refers to the coloured population of the United States, many of the most reflecting and discriminating of our citizens look for the security of the nation against consequences that may be, eventually, disastrous in the extreme to white as well as black; it being regarded as the safety valve for the escape of those pernicious results which are indirectly proposed by the principles of ultra-abolition. Every man who sincerely feels for the true interests of the coloured race, must desire to see the work of colonization advance with prosperous rapidity. The facts presented in the Journal are of the most gratifying character, and are well calculated to assure the reader of the

happy independence, and uniform comfort and enjoyment of the colonists. Indeed we doubt not, but if the true condition of the emigrants to the colony of Liberia could be clearly laid before the coloured population of our city and state, voluntary emigration would increase in ten-fold proportion every year, until it could do so no more."

We have to express our thanks to the editor of the Sun for the above kind notice of our Journal, and also our conviction that were he and all the other editors in the state to act from the sentiments therein contained, he would not have occasion to express his regrets that the details contained in the Journal do not receive a larger share of public interest.

If it be true that "the facts presented in the Journal are of the most gratifying character and well calculated to assure the reader of the happy independence and uniform comfort of the colonists;" if it be true "that the making known to the coloured population of our city and state the true condition of the emigrants to Liberia, would increase the voluntary emigration ten-fold proportion in each year, until it could do so no more;"—we would ask, how are results so desirable to be obtained? How are we to place facts so gratifying and details so important, before the coloured population? To these questions but one answer can be given, viz: through the medium of the daily and weekly press; by the instrumentality of just such agents as the widely circulated and influential Sun; and without such countenance and aid, we cannot hope to effect that most important object. The subject of colonization and of the colony of Maryland in Liberia should be the *common*,—yea the *essential* topic of every news print in Maryland. There is no one subject of such deep and abiding interest to every citizen of the State.

It is not to be presumed that this Journal will disseminate the requisite information upon this subject through all classes in the state. Its circulation must necessarily be limited. It was established mainly to embody all information upon the subject, and to communicate the same to those who might volunteer as the most active friends of the cause, and to the periodical newspapers of the state, and it is for them to copy and disseminate the same among all classes. It is only through the hearty and active co-operation of the editorial corps that justice can be done to this subject, and that the designs and policy of the state can be consummated. We, therefore, for the third time since we have had the honour of conducting this Journal, appeal to the press throughout the state, *to come to our aid—and that right speedily*. Copy details, statistics and interesting facts; we ask no more.

(From the Spirit of Missions.)

DEATH OF THE REV. MR. MINOR.

Most of our readers have already been informed, through the weekly religious press, of the afflicting intelligence received from our mission in Western Africa. Our excellent brother, the Rev. Launcelot B. Minor, is no more. He died at Cavalla, on the 29th of May, sustained to the last by the refreshing presence of a faithful Redeemer, and even in his dying moments cheering on the church to the more vigorous prosecution of the work for which he was laying down his life. The Lord vouchsafe a gracious

answer to the prayers which went up with his parting breath, and send down upon the church at this time a more abundant outpouring of his quickening spirit; so that we may pray more earnestly, and labour more untiringly, and give more abundantly, to sustain this mission, from which *they* have not shrunk who are bearing the burden and heat of the day.

Mr. Minor's death, added to the other trials which had been permitted previously to fall upon this mission, is a heavy affliction to our brethren in Africa and to the church at large, and will possibly give rise to the question, "Why this waste?" The members of the mission feel these repeated dispensations more keenly far than the church will or can. Every individual taken from their midst, in this stage of their operations, is an inexpressible loss. But their apprehensions arise chiefly on account of the effect on the church. Will she be discouraged? Will she close her hands? Will she withdraw from the work? are questions of no little moment, and cause no little anxiety.

But is there in reality ground for discouragement, *if her agents in the field* do not falter at the prospect before them? Are the trials that have arisen more and heavier than were anticipated at the outset? Are they as many and as great? Are they more than other missions have been called to sustain, which are now reaping the rich fruits of their trials and labours?

If the question of discouragement be asked in reference to those in the field, we answer in the negative. They call now for more assistance, and never was the demand more pressing. Besides the vacant station at Taboo, we are solicited to assume the three stations of the American Board, made vacant by the removal of that mission to the river Gaboon. If we do not occupy them, they will fall into the hands of the Church of Rome.

"Shall the work go forward?" was the question put to our dying missionary, in view of death and of all the circumstances of discouragement by which the mission was surrounded. "Yes!" was the emphatic reply, with the scenes of the judgment and of eternity opening before him; "Yes let it go forward more than ever: I have never regretted coming to Africa!" And the words of this dying brother are echoed by every member of that mission.

"Who will take my place?" was one of the anxious inquiries of the expiring Minor. The question waits a reply. We put it to the church. To her it belongs. Who will take the place of Minor, vacated at the call of his Master?

From Dr. Savage we have received the following information concerning the mission:

Upon my leaving Mount Vaughan it was thought best to break up the male department of the school, and distribute the scholars among the different stations, and otherwise diminish the duties of that station, that they might not be too burthensome to Mr. Hazlehurst. That school is now composed wholly of girls (number fifteen,) under the charge of Mrs. Thomson, superintended by Mr. Hazlehurst. I left it in a very promising condition. The children had made good progress in the ordinary branches of instruction, and sewing. Two deaths had occurred in connection with the station since my last report: Henry Harmon, the coloured teacher of the male department—his disease was the consumption; also, a native boy, English name, *Wm. E. Byrd*—his disease was a scrofulous affection. He died at his father's, having gone home four days previous to his death. He was an excellent boy, his age about twelve, and, such had been the manifest effect of my instruction upon him that I cannot but hope he is now with God. He had for two years entertained the strongest dislike to his native

habits, never desiring to go home. So remarkable was he in this respect, that his father had made great complaints, and said if he did not go to see him more, when he could catch him, he would tie him up, and thus keep him. He had long been a very obedient and moral child and had the respect and love of all around him. For three years, I do not remember to have detected him in a *lie* or in *deception*—among their *great sins*. His death was very sudden. None but his own people were with him at the time, but his father informed me that he spoke of the missionary, and his last words were, "Father, I love to be in the mission, and want always to be there. I been a long time with those God-people, and now, when I begin to learn so I can go and teach my own country people, I must die." From the account I received of his friends, which was very imperfect, he manifested no fear, but died in great calmness, and, I cannot but hope, in the prospect of eternal happiness.

I was not with Henry Harmon when he died, being at a distance with Mr. Minor, but the evidence is very satisfactory that he died with faith in Christ, manifesting a joyful willingness to depart and be with him. He had been taken from the colony about four years before, wholly educated by us for his work,—had in that time professed a change of heart, been baptised, and, we cannot but hope, is now among the redeemed in heaven.

Since my last report, I have performed two marriages—one between Manton Eastburn and Mary Sigourney, two of our native scholars. Manton had been my assistant teacher in the school, and on breaking up that department was located with his wife in charge of a school at the mouth of Cavalla river, to be under the supervision of Mr. Payne.

Manton is the brother of Susan, and was one of our earliest converts. He gave for a time very satisfactory evidence of the reality of his change, but is a boy of great quickness of temper and strong passions. In about eighteen months after he made a profession of the christian religion, he fell into grievous sins, living secretly in them for a time, and, becoming worse and worse, he at last withdrew from all restraint, and gave himself up to the vices of his native condition. Having gone on thus for some months, he was taken dangerously sick, and sent for me, professed penitence for the past, and requested to be taken back into the mission. Upon stating his request to the school, his mates in the mission who had forsaken him took the waggon, went to the native town, put the returning prodigal in, and drew him out to Mount Vaughan. They treated him kindly, and with my attendance and care, he was by the blessing of God restored to health. He appeared before the school, made a free and full confession of his past sins, representing himself wholly in the light of unworthiness, ingratitude, and wickedness; exhorted the other children against following the example he had set them, and to follow the advice and example of those who had come to do good not only to their bodies but their souls. He concluded by asking the forgiveness of all. Having had a suitable trial, he was permitted to marry Mary Sigourney, for whom he had professed an attachment before. Though still not what we wish, yet we have strong hopes that he will ultimately prove an efficient instrument for our work.

The other case is that of Susan Savage. I married her to a native young man (James Cataline, by name,) formerly in the employ of Mr. Wilson, of the American Board, who procured him from Cape Coast. He was the teacher at Rocktown, at the time we assumed that station, and desiring to remain in connection with it, Mr. Wilson very kindly yielded to his request. They had at the time I left, a school of 13 boys. They were married two days before my departure. Susan's heart has long been bent upon teaching her own "*country children*," and we doubt not will succeed in getting up

an interesting school from among them. Susan too, one of our earliest converts, had fallen into sin under circumstances of great temptation. She, however, has given the most satisfactory evidence of her repentance, regained the confidence of all around her, and become doubly diligent in her studies and preparation for usefulness. She is now married to one who is a professing christian, and has entered upon her work with encouraging prospects.

You are already informed that we have conditionally assumed the two stations belonging to the American Board, at the request of Mr. Wilson, and through him, of the people among whom they are. They have been put under the supervision of Mr. Hazlehurst. At one of these, Rocktown, about five miles west of Cape Palmas, is located James Cataline and wife, native teachers. At Fishtown, about twelve miles west of Cape Palmas, is another of our native scholars, James Donohue, in connection with an aged coloured man, who had been in the employ of the mission. He is placed there to take charge of the mission property, till a missionary or decisive information shall be received from the committee. The people of this place are exceedingly desirous that we should send them a missionary. A delegation of three of the most influential headmen was sent to the mission, with a special petition to that effect. A comfortable house and out-buildings had been erected by the late Dr. Wilson, of the American Board, and part of the grounds brought under cultivation. A favourable impression had been made upon the people by him and his successor, which, we feel, ought to be followed up.

The stations, conditionally assumed, increase our present number to eight—at each of which is a school, in all comprising not less than one hundred and forty children. This number it is our design to keep constantly under our instruction and influence, they being abstracted from their families and received as boarding scholars. A system of night schools is being carried out, taught by our more advanced scholars, by which, education we hope will be diffused, and a reading community raised up for our books from among the coming generation.

The Gospels of Matthew and Mark, and other detached portions of Scripture, and religious tracts, have been translated and printed by the mission of the American Board. Morning and Evening Prayer, the Litany, and a good portion of the Psalms, had been translated by our mission and introduced in part at Mr. Payne's station, though not printed; besides books and tracts conjointly translated by the two missions, and printed at the press of the American Board. That press is probably removed at this time to the river Gaboon, where the efforts of their mission for the present is to be confined. Our mission, therefore, is left without any means of printing its translations, and has made an urgent request to be supplied with a cheap press at the earliest date. It is hoped that the Liturgy of the Church will be ready for printing by the time it will arrive and be set up.

Mr. Smith's house was so far completed at the *River Cuvalla Station*, as to be habitable. His school had been in operation for two or three months, taught by a native convert, sent out from Mount Vaughan, and under his superintendence.

The school at Taboo was still carried on by a native teacher, raised up by Mr. Minor. This man is considered very promising, was thought to be a convert by Mr. Minor, and in the estimation of all bids fair to become a very useful instrument.

OBITUARY.

Died at Cape Palmas, on the 12th July, MRS. LYDIA MCGILL, wife of Dr. Samuel F. McGill, and daughter of Mr. Adam Nicholson, of this city. Since we have been an humble labourer in the great cause of colonization—since our heart has been wedded to the cause of African freedom, no event has affected us more deeply than the untimely decease of Mrs. M. The circumstances attending it are somewhat peculiar, and render it more severely afflicting. Some four or five years since a mutual attachment was formed between her and Dr. M. which would have induced a union between them at that period, had it not met with the decided opposition of her parents, who laboured under a deep conviction, almost prophetic, that Africa would prove but the stepping stone to the grave to their beloved child. But time did not lessen their attachment, and on the return of Dr. M. to this country, an unwilling consent to their union was wrung from her parents. She sailed for Cape Palmas in the Barque Globe, arrived safely and had entirely recovered from the fever and the effects of the climate, when she sunk under a severe and protracted labour. It is not our intention to eulogize the deceased, nor have we the ability to speak in merited terms of her amiability of character, or the purity of that feeling which prompted her to sacrifice all that had ever been dear to her in life for new connexions and a new home; but we would tender to her afflicted relatives and her bereaved husband our deep condolence and sympathy.

FALL EXPEDITION.

We have succeeded in chartering a new barque, "LATROBE," to be launched this day, to carry our large fall expedition to Cape Palmas. She will sail on the 1st of November, without fail. Seventy-five passengers are already engaged, and making allowances for additions and backing out we shall probably send about that number.

How deeply it is to be regretted that this new barque, destined to remove to a land of freedom seventy-five human beings, should not be purchased for the Society and consecrated to that great work! There have been times in which men would stand forth in an emergency like this, yea, in which *one man* would, and immortalise himself and give freedom to thousands by *making this thing so!*—but alas! there are none such now—they are all dead—dead—dead.

TERMS.

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